



THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

MISSING LINKS OF DOGMA

THE STORY OF AN INTERDICT

THE STRANGE CASE OF LEO TAXIL

THE ESCATOLOGICAL COMPLEX

DEMOCRACY, WHAT NOW?

CONCERTINA ETHICS

April, 1940

220 WEST 49TH ST.
NEW YORK CITY

THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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Vol. XLVI.

APRIL, 1940

No. 4

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All Communications to: The Editors,
The Converted Catholic,
229 West 48th St., New York, N. Y.

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CONVERTED CATHOLIC

"When thou art converted, strengthen thy brethren."—Luke xxvii:32.

Vol. XLVI.

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EDITORIAL NOTES AND COMMENTS

THE ESCATOLOGICAL COMPLEX

"THE LORD OF THE WORLD" was a book written many years ago by Mgr. Hugh Benson, a son of the then Archbishop of Canterbury, and a fanatical convert to the Catholic Church. It pictures an inevitable war between the forces of evil, led by one Julian Felsenberg—the devil incarnate or the anti-Christ—and the Catholic Church, led by the last of the Popes, thirty-three years old, who is the second incarnation of Jesus Christ. When the slaughter and carnage are over, this thirty-three-year-old Pope Jesus is, of course, victorious. He flies with a squadron of huge airliners from the Vatican to London and the other capitals of Europe to accept the homage and adoration of the good who have survived.

Fantastic though it may seem, this is the end for which the Catholic Church awaits, for this final battle it continually prepares all its forces, so that, even with the Lord Jesus on its side, it will make sure of complete and final defeat of Satan. Pius X, who was Pope when Mgr. Benson published his book, proclaimed even then that "there is room for fear . . . that the Son of Perdition has already arrived upon earth."

Father Coughlin and his supporters are developing this traditional theme of the Catholic Church with great intensity. Mgr. Benson's lurid novel was the topic of Coughlin's Sunday broadcast recently, and was reprinted by leading Catholic newspapers. It fits in with their propaganda scare that the forces of Satan, led by the Jews and Masons, have caused the present world situation in preparation for the appearance of the 'Son of Perdition' who will shortly come to grips with the Catholic Church. The credulous Catholic mind is sedulously prepared for this and offers a fertile field for its rapid growth. Its results have already been evidenced by the seventeen "Catholic Fronters" recently indicted for sedition against the United States Government.

• SNAKES ALIVE!

THE LOW POINT in anti-Semitic propaganda was reached in the St. Patrick's Day edition of Father Coughlin's *Social Justice* magazine. On its front cover was displayed an ingeniously composite picture of St. Patrick with the face of Father Coughlin who, with his spear, chases out hideous snakes with the faces of Jews grasping their money bags filled with gold.

ENGLAND'S EXPERIENCE WITH THE VATICAN

THE ENGLISH CHURCHMAN (London, Feb., 1940), reminds us in America that "during the last war the British Government was led into the trap of appointing an Envoy 'temporarily' to the Vatican *just as a war time measure*", and that the appointment afterwards became permanent. It was "surprised and shocked" to learn that President Roosevelt had appointed a personal representative to the Pope "as a peace measure". Although there are very few Catholics in England itself, the influence of the Catholic Church in other countries of the British Empire makes it expedient for England to keep in touch with the Vatican. Yet, English juridical tradition has been always adverse to yielding to the Vatican and wary of any commitments to the Pope. Official recognition was denied to the Vatican representatives at the coronation ceremony of the present king and queen.

This is in keeping with the principle laid down by Sir William Blackstone, outstanding authority on British law:

"Every encouragement of the Papal power is a diminution of the power of the Crown."¹

It would be well for those who direct the foreign policies of the United States to take a lesson from the British Government in this matter. The English have learned their lesson from bitter experience.

DEMOCRACY, WHAT NOW?

IT must be admitted that the inglorious end of the Soviet-Finnish war was a severe blow to the allies and the

cause of democracy and tolerance. It is not without significance that it came on the heels of the visit of Foreign Minister Von Ribbentrop to the Pope. Newspapers described it as "the most important audience of his reign", lasting for the "unprecedented length" of an hour and five minutes, during which time Hitler's plenipotentiary was closeted alone with the Pontiff. The news reporters gave us guesses as to what they talked about and planned together. Subsequent events alone will truly inform us. Later, Von Ribbentrop spent three-quarters of an hour, in place of the usual courtesy call of a few minutes according to protocol, with Cardinal Maglione, the Papal Secretary of State.

The most significant guess of the news reporters is the one concerning Von Ribbentrop's agreement that Hitler would join the Pope in a crusade against Bolshevism. With Germany relieved of the threat of Allied attack from the Baltic, the hopes of an early possible peace in the rest of Europe, our guess is that the Vatican sees and is planning for a closer alliance with Hitler in a complete Fascist-Catholic hegemony of all Europe. With the ousting of all influence of Freemasons, Jews and Protestant England from the Mediterranean to the Baltic, the Holy Roman Empire is already re-established in fact if not in name.

Jesuit-led Catholics are so proud of recent successes that they have started to brag openly. A case in point is the recent speech of the Jesuit Fr. Gannett, President of Fordham University. He boasted, in particular, of the incipient triumph of the Catholic Church over her two principal enemies, extreme socialism and liberal Catholicism. We mention this as an unexpected proof of our basic contention that the Catholic Church, as led by the Jesuits, is first, last and always anti-liberal.

¹ Blackstone's *Commentaries on the Laws of England*, Bk. IV, Ch. 8.

CONCERTINA ETHICS

TO THOSE who retain their sense of perspective in these bewildering times, the Macchiavellian policy of the Catholic Church, annoying as it is, should be very apparant. The newspapers increasingly report its sponsorship of Interfaith Parleys. We read that "Two hundred Catholic and Protestant women were guests at the Jewish Theological Seminary of America at Temple Emanu-El"; that "Catholics, Protestants and Jews spoke at the Young People's League of the United Synagogue of America". Such happenings are featured as proof to the naïve that Catholicism is, after all, tolerant and open-minded.

On the other hand, we find in the Jesuit bi-weekly *Catholic Mind* that Catholic Youth groups can have nothing to do with the American Youth Congress, for "it is definitely impossible to find a common denominator, due to the fact that *it is impossible to reconcile conflicting philosophies of life.*" Again we read of Mgr. Fulton J. Sheen declaring from the pulpit of St. Patrick's Cathedral that Catholicism is basically intolerant. "*The intolerant, dogmatic and uncompromising attitude of the Catholic Church,*" he tells us, "constitutes its greatest appeal . . ." He says further: "There is great need for intolerance . . . we must be absolutely intolerant about basic principles. *It is a modern error that freedom gives truth . . .* The Catholic Church's position is uncompromising because it is true."

It is usually "liberal" Catholics who take part in Interfaith Parleys; the Catholic masses are indoctrinated against any communication with "heretics". Thus the Jesuits contrive to disarm intelligent non-Catholics by a

show of tolerance at fellowship meetings with Protestants and Jews, while securely protecting the integrity of the Catholic laity by other means.

Father Ford, chaplain of Catholic students at Columbia University, overplayed his hand at a recent meeting of the National Conference of Christians and Jews. He spoke on "The Essential Beliefs of Catholics", advocated "the richness of differences" and urged "the free expression of individual differences in religious practices as one of the essentials of advanced democracy." This, by the teaching of his Church is rank heresy and flagrant contradiction of the most solemn papal pronouncements. But it is allowed to go unchallenged, since it is for Protestant consumption.

To some Catholic leaders, this is an attitude of necessary and wise expediency; to others, it is a practical method to enable the Catholic Church to please both its friends and enemies; to the Jesuits, it is their traditional principle of the end justifying the means. We call it *concertina ethics* — a moral code that can be pulled out and in as occasion demands, elastically stretched out or narrowly contracted to soothe liberals and fascists—to play at will God's tune or the devil's.

THE LIE DIRECT

WHEN it comes to defending truth and tolerance, aggressive protest and positive denial are in order. Thus the false claims made for the Catholic Church by the Jesuit Father Le Buffe at the recent meeting of the Catholic Youth Congress at Fordham University calls for the lie direct. The occasion was a so-called 'discussion' on "The Dimensions of Democracy". He trotted

out all the old falsehoods: that "the Magna Charta was a forthright Catholic contribution to democratic progress";¹ that "the Catholic Maryland Toleration Act was based on Magna Charta"; and that "Maryland was the first American colony to grant religious freedom";² that "freedom of religion was a Catholic contribution to the New World"; that "Jefferson, James Wilson and others of the Founding Fathers were actually influenced . . . by St. Robert Ballarmine, Suarez and other Catholic scholars", and finally, that "the Pope of Rome is the one bulwark of truth and security in a world gone mad." As proof of this, he points to the fact that "His (the Pope's) pronouncements are front-page news in the great metropolitan newspapers." All of which, with the exception of the last claim, we emphatically deny.

Incidentally, *The New York Herald Tribune*, describing the manner in which this "discussion" of democracy was carried out, begins its report as follows:

"One delegate was sharply ordered to 'sit down' and another was interrupted and prevented from continuing by a Jesuit discussion leader during a discussion of freedom of speech at a Catholic Youth Congress on 'The Dimensions of Democracy' yesterday at Fordham University . . . 'Sit down' shouted Father Moore, adding that he did not believe that the student knew what he was talking about."

THE INTERDICTION IN AMERICA

ONLY ONCE has a Papal Interdict been tried nationally in the New World. That was in 1927, when Pope Pius XI applied it to Mexico in an effort to force its people to rebel

against the Mexican Republic and its Constitution, article 130 of which reads "The law recognizes no juridical personality in religious institutions known as churches." This has also been wisely laid down by the First Amendment to the United States Constitution. Since, however, the Vatican claims Mexico to be a "Catholic" country, it does not admit the legality of its Constitution and justifies opposition to it. By the Interdict of 1927, churches were closed and public administration of the sacraments prohibited in the expectation that the mass of the people would go to any extreme rather than continue to be deprived of absolution from their sins, baptisms, burials, mass and other church devotions. There was much bloodshed, but no yielding on the part of the government.

Interdict has, however, been applied locally even in the United States. In Cleveland, Ohio, it was applied last month for the first time, to the Italian parish of the Holy Redeemer because its members objected to the autocratic appointment of a pastor by the Archbishop in preference to a priest of their own choice. No such democratic procedure is allowed in the Catholic Church. To show their absolute authority in such matters, Catholic bishops often rescind their own order for the removal of a priest if afterwards it becomes known that the people have petitioned diocesan authorities to have him removed.

The un-Christian element of an Interdict is the outrageous claim that the Pope or a bishop can, at will, deny forgiveness of sins and eternal salvation to anyone who does not conform to their man-made laws and dogmatic pronouncements. This is paganism, not

¹ See, *The Converted Catholic*, Feb. 1940, p. 22.

² See, *The Converted Catholic*, Jan. 1940, p. 14.

Christianity. The Italians of Holy Redeemer parish in Cleveland are pictured holding their own devotions before improvised Madonna altars in their own homes. They have the courage to resist dictation from their ecclesiastical authorities, but have no knowledge that the altar of the Christian religion is the heart of the individual, that Jesus Christ taught that "The Kingdom of God is within you", and that true faith and eternal salvation can be had only by personal contact with Christ. It is archaic as well as un-Christian for a priest in modern America to stand on the running board of an automobile and deliver a ukase to a crowd of people: "By the authority of the Archbishop, you cannot receive the sacraments of the Church until the

parish has done penance." Happily, this Interdict caused no bloodshed, the only sufferers being Mgr. Begin's "plumed escort" of Knights of Columbus and Knights of St. John, who were pelted with snowballs by the youngsters in the crowd of rebellious parishioners.

In this issue of our magazine will be found the interesting "Story of an Interdict", the success of the Venetian monk, Paul Sarpi, in rendering fruitless the application of a Papal Interdict to a whole nation in order to force its people to rebel against the civil government. It may be that the memory of this had something to do with the resistance of the Italians of Cleveland to the same ecclesiastical power in this year of 1940.

PROTESTANTS BEWARE

AMERICAN PROTESTANTISM, in its early beginnings, was not without its Father Coughlins and its animus against religious minorities. *Readers Digest* reminds us that the Boston-born preacher Cotton Mather, "In the year of Our Lord 1682", addressed the following to one "Beloved Mr. John Higgison" urging ruthless extermination of the unoffending William Penn and his fellow-Quakers:

"There be now at sea a ship called Welcome, which has on board 100 or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them. The General Court has accordingly given sacred orders to Master Malachi Huscott, of the brig Porpoise, to waylay the said Welcome slyly as near the Cape of Cod as may be, and make capture of the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made

of selling the whole lot to the Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great good by punishing the wicked, but we shall make great good for His minister and people;

Yours in the Bowels of Christ;

COTTON MATHER"

Since Cotton Mather's time, Protestantism has established, on the soil of America, its native culture of freedom and liberty for all minorities, religious and political. And only Protestants, not Catholics, can destroy it. The so-called 'Christian Front' of the Coughlins and the Cassidys has so far been made up mainly of Catholics (not forgetting New York City policemen). But to succeed in its nefarious designs it would have to become a Protestant movement. That is the reason why Father Coughlin, despite the few Protestants who have been duped into joining it, shrewdly named it a *Christian*, not a *Catholic Front*, which in reality it is.

THE STORY OF AN INTERDICT

PAUL SARPI—THE TERRIBLE FRIAR OF VENICE

The Forgotten Monk who so Colorfully Revolutionized Religion, Statecraft and Medicine

LUTHER of Wittenberg and Erasmus of Rotterdam were not the only rebellious monks who set Europe aflame in the 16th century. A third, less known today but even greater than these two, was Paul Sarpi of Venice, one of the world's seven most important men—statesman, theologian, scientist, inventor, astronomer and medical discoverer.

It was Sarpi who first discovered the circulation of the blood (William Harvey learned of it through him), the existence of the valves in the veins, and the function of the iris of the eye. Sarpi was the teacher of the great Galileo and helped him make the first telescope. He was also the first to use artificial respiration, and the first to make a thermometer to measure the fevers of the body. Extracts alone from his writings on metaphysics, natural philosophy, mathematics, law and government fill 29 large folio volumes.

He excelled most, however, in statesmanship, and his teachings on civil and ecclesiastical severignty led to the separation of State and Church in modern times. "Sovereignty knows no mutuality" was his slogan against the papacy's principle of the twin powers of church-state sovereignty. It was Sarpi who broke forever the dread weapon of papal Interdict by which princes and governments were forced to yield to the ecclesiastical power of Rome. Thereafter, no pope ever again tried the weapon of interdict against a whole nation—until 1927, when the late pope applied it to Mexico.

Following is a brief account of Sarpi's bold stroke of genius in that glamorous duel between the mighty doge of Venice and Pope Paul V in Rome:

VENICE has no equal as a place which conjures up endless dreams of romance, beauty and magnificence. Even today, in the sunset of its splendor, it forms an appropriate setting for the wandering ghosts of its proud doges, its stately senators and rich merchant princes.

Though in Italy, Venice was not Italian, still less Roman. For thirteen hundred years it jealously maintained its independence as a republic, treating with the states of Italy, and Rome itself, as foreign powers. Its history is a long and colorful record of its fight for that independence, in particular against the ravaging Turk, but more especially against the papal vati-

can. Of the two, Venice feared pope more than sultan. "*From papal aggression, O holy Turk deliver us!*" was an invocation the Venetians ironically added to their litany of the saints.

* * *

Christmas morning, in the year 1605, a courier from the office of the papal nuncio appeared before the decorative bronze gates of the ducal palace. He was the bearer of two important dispatches, addressed to his serene highness the Doge, from Pope Paul V in Rome.

But within the palace that morning the aged Doge Grimani lay dead in his gilded chamber. On the canals and in the narrow, twisting *calles* of the city

all festive sounds were hushed. Only the dead bell in the campanile of San Marco broke the silence as it tolled out its mournful message to the farthest reaches of the estuary, announcing to all the inhabitants of the island republic that their doge had passed away.

Gloom at the passing of their beloved prince showed plainly on the countenances of the senators and counsellors of state as they hurriedly thronged the spacious halls of the palace. But the foreboding in their hearts was still greater because of the crisis precipitated by the arrival of the momentous dispatches from Rome. They anxiously fingered the heavy papal seals as they passed in colorful array to take their places around the grand council chamber to discuss what should be done.

All knew well what the briefs would contain. For the senate had but recently re-enacted two laws inimical to the church: one forbidding the erection of any more church buildings and monasteries; the other putting an end to the alienation of private property in *mortmain* to the ecclesiastical power. They had furthermore openly angered the pope by committing to the dungeons, across the bridge of sighs, two eminent ecclesiastics who had been arrested for public immoralities.

The papal briefs, therefore, would be an ultimatum upon these two matters, threatening the launching of an interdict unless the two laws were instantly revoked and the imprisoned bishops released. The Venetian ambassador in Rome had already warned the senate that the pope would brook no delay; that to his plea for more time the pope had testily replied: "We are above all! We are able to set up kings and depose others, since we control all things that tend to a supernatural end." Upon their answer to these two briefs the honor, independence and safety of the

proud republic of the doges now depended. Refusal to meet the demands therein contained would bring upon them excommunication, disruption, war.

Suddenly there rose up amongst them the tall, commanding figure of senator Leonardo Donato. Eret and vigorous in appearance, though already advanced in years, he was recognized as their most seasoned statesman, with much experience in civil and ecclesiastical diplomacy. As Venetian ambassador at the court of Rome, he had ably defended the republic against this same Camillo Borghese, now Pope Paul V, when he was a cardinal and chief adviser to Pope Clement VIII.

"There is only one man in Venice", Donato decisively declared, "who can save us in this crisis. It is Paul Sarpi the Servite friar. Let us summon him at once!"

Hurried from his monastery before his Christmas devotions were finished, friar Sarpi entered the grand council chamber and stood respectfully before the peers of his country, his humble monk's cloth contrasting strangely with the gorgeous robes of scarlet silk of that august assemblage. His figure was short and frail, but from his face, with its delicately chiselled features, shone that genius which has placed him among the world's foremost great men. It was this genius that the richly clad patricians now trusted to save them in their hour of peril.

Sarpi, too, carefully scrutinized the unopened dispatches and fingered their ponderous lead seals. Then, with an astuteness born of his intimacy with the intricacies of ecclesiastical law, he quickly solved their immediate problem.

"My lords", he curtly pronounced, "these dispatches are addressed to the Doge Grimani. But the doge is dead.

Since we have no doge these briefs have not been delivered. They are as dead as our doge and therefore can never be delivered!"

And there the papal briefs were ordered to remain, on the doge's table, with their shining seals intact, while the senate and people of Venice gave themselves over to the customary period of mourning for the death of their prince and to the appointment of his successor.

* * *

Donato succeeded Grimani as doge and immediately chose Paul Sarpi as his chief counsellor of state to protect the republic from the threatened interdict. The new minatory briefs sent in January, were as completely ignored as those sent that Christmas morning. As a consequence, the expected interdict was launched from Rome the following April.

This interdict was tantamount to the publication of a complete reign of anarchy through the Venetian republic. If, within 24 days, the pope's demands were not fully complied with, then every inhabitant of the kingdom—from the doge, senators, bishops and clergy down to the most lowly citizen—became automatically excommunicate. All acts of a religious nature were to cease, all churches to close, all priests forbidden to administer baptisms, marriages, burials, masses and confession of sins. All contracts, civil and ecclesiastical, would be rendered invalid, every concession and privilege withdrawn; all obligations to pay debts, within and without the country, repudiated. Other nations were called upon to wage war against Venice.

To resist such an edict by force was out of the question. Not only could a nation's own subjects not be trusted to go to war without the consolations of

religion, but no military alliance was possible with another Catholic nation. It would ruin a nation economically to fight against an interdict since no credits could be had from outside, and all foreign debts were repudiated. Nor was escape possible by legal means. By international agreement, no appeal to the courts of other nations, or to a council of the church itself, was allowed. To attempt such would only result in the issuance of a second ban against the unhappy nation.

Sarpi could advise only one way out, and as soon as the news of the interdict reached Venice, with the aid of the doge and the secret Council of the Ten, he proceeded to put his plan into effect.

In spite of the strict censorship imposed upon all communications, obliging even the clergy to hand in to the Council of the Ten all orders received from Rome, copies of the bull of interdict were posted upon the walls of the city at nightfall. But each morning the citizens woke up to find posted up instead the counter-edict of the doge threatening equally dire punishments if the priests obeyed the interdict. It proclaimed the interdict to be "null, void, invalid, wrathful and illegal", and therefore non-existent. Surmounted with the proud crest of the winged lion of St. Mark — a symbol which stirred the enthusiasm of every Venetian more than their crucifixes and madonnas—the edict of the doge threatened even death to the priests if they failed to carry on. The pope's ban ordered all churches closed; the doge's proclamation ordered them kept open. By the stipulations of the interdict, no masses were to be celebrated on Sundays; the doge countered by ordering any priest to be hanged who refused to say mass in his church on Sundays.

These threats were followed by some

very picturesque details. One stubborn pastor, who had boasted all week that he would not open his church, woke up early Sunday morning to find a neat gallows erected overnight outside his window. Another papal-minded parrocho who showed signs of hesitancy was visited by the officers of the Council of the Ten and politely asked what he intended doing the following Sunday. He replied that he trusted the Holy Ghost would inspire him before midnight Saturday whether he should open his church or not. To which the Council of the Ten immediately sent back the following reply: "In case the Holy Ghost should direct you to keep your church closed next Sunday, we are certain that the same Holy Ghost will inspire us to hang you outside your church Sunday morning." The Jesuits, always eager for the aggrandizement of the papacy, bluntly refused to obey the doge's edict, and were ignominiously chased out of Venice by the irate populace. "Andate in malora!" (To the devil with you) they called after them as they took to their gondolas under cover of darkness. They settled near the border and did all in their power to disaffect the clergy and people and to arouse other states against the doomed country.

Sarpi's campaign of defiance lasted beyond the stipulated limit of twenty-four days and for more than a year thereafter. The people remained loyal to the doge and government since they were supplied with their religion as they liked it. They hailed Sarpi as the savior of their country and religion and feverishly co-operated in building ships in the event of war. And in the end Rome was forced to yield. North of Venice Luther had detached the nations from Rome. Should Venice, the gateway to Italy, do likewise with Sarpi as its Luther, then Rome itself would not be safe from the inroads of Protestant-

ism. And so, for the first time in history, the dread weapon of interdict had failed to be effective against a nation. Nor was it ever tried again until Pope Pius XI used it to make Mexico's government yield in 1927.

But a curious situation arose when the pope insisted that Venice would have to submit to the process of a formal absolution from the effects of the interdict. The senate protested that no absolution was necessary since the interdict had never been effective. Rome insisted, however, that for a whole year no one in Venice had been properly married, buried, baptized or shriven of sin. From these the population of Venice would have to be absolved—even against its will if necessary. Rome sought the help of France in the matter, its king, Henri Quatre, judging Paris "well worth a mass," having recently submitted to Catholicism. The cardinal of France, Perone, was forthwith dispatched to negotiate the settlement with Venice and to contrive some means of inducing the Venetians to accept an outward sign of absolution. For the records of history, a way would have to be found so that a whole nation's year of sins and sacraments should not escape the net of the pope. The cardinal was instructed that the sign of absolution and the required Latin formula would have to be publicly made.

But the doge and senate, on the advice of Sarpi, were determined to prevent the cardinal from doing so, by force if necessary. They hurried him without ceremony into the grand council chamber and arranged it so that he would be forced to confine himself to the formal announcement that peace was again restored between Venice and Rome. But the astute ecclesiastic, taking advantage of a pause in the proceedings, levelled his crimson biretta,

camera-wise, at the assemblage and surreptitiously made a tiny sign of the cross with his forefinger behind it, at the same time murmuring behind a cough the Latin words of absolution. In this way Venice was absolved from its year of bootlegged sacraments and forgiveness of sin.

* * *

Paul Sarpi, the "terrible friar," alone was excluded from this general absolution. An arch-heretic, salvation was denied him in the world to come, and on this earth his life was held forfeit to the church. Assassins from Rome dogged his steps for the rest of his life and, in spite of the protection given him by the Council of the Ten, one attack was all but fatal.

It happened one evening at dusk as he was returning to his monastery from his daily duties at the ducal palace. As he neared the bridge La Guerra, the two stalwart monks who served as his bodyguard were tempted—by that most human of all curiosities, a fire in a side street—to allow him to proceed alone, hoping to catch up with him before he reached the bridge. But they arrived too late. Six assassins were already making off, leaving Sarpi in a pool of blood from fifteen stab wounds in his face and body. A stiletto was left sticking out of his neck just below

his right ear. Scarcely conscious, and blinded by the blood which filled his eyes, Sarpi asked to be allowed to feel the dagger after it was withdrawn to discover if it had been grooved for poison. It was then he uttered that biting witticism which has since been associated with his name and history. "I recognize," he murmured with a weak smile, "the *style* (stiletto) of the Roman curia!"

In the end Paul Sarpi outlived, as he outwitted, his rival Paul the pope, and despite his many wounds died peaceably in bed at the ripe age of 71. But it was not until after Italy was freed from papal dominion that the church authorities gave up the chase after his bones. Nine times they had to be secretly dug up and removed in the dead of the night to save them from desecration and destruction. The last attempt was made by Pope Gregory XVI in 1841. And it was only in the year 1892, that the monument, decreed by a grateful senate and people after his death in 1623, could be erected to his memory. Today his bronze statue stands in the campo Santa Fosca, near to the very spot where the assassins, on October 5, 1607, drove their daggers into the face of Paul Sarpi, the "terrible friar" of Venice.

L. H. L.

STERILIZATION AGAIN CONDEMNED

THE VATICAN has again decreed that there must be no limitation of the unbridled propagation of moral degenerates, the feeble-minded and the insane.* Mgr. Enrico Pucci, Vatican City correspondent of the *N. C. W. C. News Service*, in a dispatch of Feb. 27, states that "In response to the question whether direct sterilization, either permanent or temporary, of a man or a

woman may be permitted, the Sacred Congregation of the Holy Office (of the Inquisition) has replied in the negative. He continues:

"Sterilization, the Holy Office points out, is prohibited by the natural law. It is also recalled that the Holy Office already has condemned eugenic sterilization by its decree of March 21, 1931."

* See, *The Converted Catholic*, March 1940, *How A Catholic Boycott Works*, pp. 4-7.

THE STRANGE CASE OF LEO TAXIL

(Third of a series on Catholicism and Nazi-Fascism)

By LEO H. LEHMANN

THE PRIME MOTIVATION of Catholic Action is its eschatological complex that the Vatican, as God's designated champion, must do open battle before the world ends with the forces of Satan. Present world trends have convinced Catholic leaders that the time for that Armageddon is fast approaching. In their minds there is not the slightest doubt but that ultimate and complete victory will be theirs. Neither have they any doubt as to who comprise these forces of Satan. They now name Bolshevism as the generic term for the objective at which the various forces aim who are on Satan's side against the Catholic Church. And since they hold that all who are not 100 per cent with the Catholic Church are against it, liberals of all kinds are placed under Bolshevism's banner. Leadership of these combined forces of evil is accredited to world Jewry and Freemasonry.

"The Protocols of Zion", preceded by the like forgery of "The Secrets of the Elders of Bourg Fontaine", have spread this belief among Catholics everywhere. Obvious forgeries though they are admitted to be, it is safe to say nothing has contributed more to the recent rapid victories of Fascism over the forces of liberty and tolerance than these alleged Protocols of the Elders of Zion. As has been pointed out, they insidiously picture world Jewry and Freemasonry as conspiring to establish the reign of Satan on earth and, by contrast, the Catholic Church as the sole bulwark and only certain triumphant force against it. As employed by Nazi-Fascism in the past ten years, this

fantastic but clever fraud has already succeeded in discrediting democratic institutions of government, even in the United States, and in glorifying the authoritarian rule of force and brutality.

No one can deny the chief role which the Catholic Church has played in these events and all that has led up to them during the past half century. Pope Pius IX¹ calls Freemasonry "... the Synagogue of Satan ... whose object is to blot out the Church of Christ, were it possible, from the face of the earth." Pius X² says:

"So extreme is the general perversion that there is room to fear that we are experiencing the foretaste and beginnings of the evils which are to come at the end of time, and that the Son of Perdition, of whom the Apostle speaks, has already arrived upon the earth."

As has been shown in a previous article, the Popes of Rome condemn Masonry as in alliance with Judaism chiefly because it teaches tolerance of all religions and works for the establishment of popular government, secular education and international brotherhood. There is nothing too fantastic that the Popes and Catholic authorities have not believed and propagated against Judaic-Masonic aims and activities. The most astounding and outrageous were the alleged revelations of the arch-imposter Leo Taxil towards the end of the

¹ Cf. *Brief* of Nov. 1865. These and other quotations have been published time and again in Father Coughlin's *Social Justice* magazine, and in other printed and mimeographed brochures sent out from his Shrine at Royal Oak, Mich. One of these is called *The Mallist—For the Honest and Honorable*.

² Cf. *Suprema Apostolatus*, 1903.

last century. So successful was his deception of the Pope himself and the whole Catholic world, that Father Herbert Thurston, S. J., is forced to deplore the fact that examples of "excessive credulity have been too lamentably brought home to our generation by the outrageous impostures of Leo Taxil."³

Taxil's real name was Jogand Pagès, described by Father Thurston (*loc. cit.*) as "the most blasphemous and obscene of anti-clerical writers in France". He was once jailed for having published a book entitled *Les Amours de Pie IX* ("The Love Affairs of Pope Pius IX"). That was all before his conversion to the Catholic Church. It was then he began to make alleged revelations about the Freemasons, and published a large number of books about them, each more astounding than the other.

Sensing the Catholic Church's demon complex, Taxil played this up with consummate art. In his many novels, which were published by the Catholic press all over the world, Taxil stressed the cult of Demonism, or what he called *Satanisme*. He pictured the Freemasons as practicing this worship of the devil, and accused them of assassinations, sexual orgies and white slavery. He recounted that the Freemasons tried to get women into their power to the point of forcing them to have intercourse with the devil. As proof that Freemasonry was secretly controlled by the Jews, he revealed their alleged practices of Jewish rituals.

The Catholic clergy everywhere were especially delighted with Taxil's sinister novel *Palladismus*, the story of Diana Vaughan who, according to him, was the result of the union of her mother with a devil named Bitron. These fan-

tastic revelations convinced many that the Catholic hierarchy were in direct contact with this daughter of the devil through the intermediary of Leo Taxil, now their protégé. Pope Leo XIII received Taxil in private audience, gave him his blessing, assured him that he had read his books against the Freemasons with intense interest, and that his writings were of great benefit to the cause of the Catholic Church. I pass over the question many will ask as to how an infallible Pope could be so completely deceived by one of the most outrageous imposters who ever lived. It was one time that the Jesuits too were outdone.

For a long time Leo Taxil enjoyed the easy success he had obtained by playing upon the credulity of the Catholic clergy and laity. Then came the great *dénouement*—planned and carried out by himself, as it were, for the fun of it. In order to enjoy his victory over the Jesuits to the very last, he called a public meeting in Paris on April 10, 1894, and announced, to the consternation of his hearers, that all his activities, his books and pamphlets, as well as the story of Diana Vaughan, the daughter of the devil who had been converted to the Catholic Church, were nothing but a huge joke dispassionately concocted and executed by him. He quietly told them that Diana Vaughan was merely the name of his typist!

The interesting, and serious, point in the whole affair is the fact that it was the Jesuits who translated Taxil's novels into German. The Jesuit Father Gruber, whose article on Freemasonry in *The Catholic Encyclopedia* is nothing but a rehash of what Taxil says about it, widely publicized all his books. And they continued to reassert that what he had written was perfectly in accord with actual facts, even after they had

³ Cf. *Catholic Encyclopedia*, Vol. VII, p. 701-703.

broken with him because of his dramatic exposé of himself.⁴

And even to this day, in the United States, the Catholic Church continues to publish and broadcast Taxil's frauds about Freemasonry and its alliance with world Jewry. *The New World*, official organ of the Catholic Archdiocese of Chicago, in its issue of March 26, 1910, published an article entitled *Freemasonry—The Open Door To Damnation*, as defamatory and fantastic as anything Leo Taxil ever wrote. It was reproduced, as a sample of Catholic animus towards Masons and Jews, in the Souvenir edition of *Life and Action* during the Knights-Templar Conclave in August that same year. It states that "Jews are the master spirits of the Masonic craft", that "Freemasonry was founded and organized by Jews in the vain hope of destroying Christianity," that they plot assassinations of prominent men, even in America, and corrupt the judiciary to set murderers free. Reminiscent of Pope Leo's condemnation of Freemasonry in his Bull *Humanum Genus*, is the following:

⁴ Cf. Hoensbroech, *Der Jesuitenorden*, Band II, Seite 504

"A society that admits to membership Christians, Turks, Jews, Chinese, and every other species of barbarian, and amalgamates them—or the majority of them—into an army of infidels and atheists, must be animated and controlled by the malevolence and malice of the evil spirit. Such a society is a menace to the human race. . . . There is no reason to doubt that a Christ-hating Jew is the head of the Masonic craft at this time—and at all times."

There is no need here to stress the fact that, when it comes to attacks on Judaism and Freemasonry, Leo Taxil has nothing on Father Coughlin. This priest and his powerful supporters among the Catholic clergy and laity in America are copying the methods of Hitler and the other dictators who have ruthlessly obliterated Freemasonry and Judaism from all of Central Europe. In reality they are not so much imitators of Hitler, Mussolini and Franco as the successors of the Popes, the Jesuits and the Taxils who initiated the campaign half a century before Nazi-Fascism came into being. Its objective was, and is still, to destroy the effects of the Reformation and to re-establish the Holy Roman Empire of the German Nation.

Next Month: THE RE-ESTABLISHMENT OF THE HOLY ROMAN EMPIRE.

MEMBERS of Congregational churches in Long Island, Brooklyn, and Manhattan knitted many of the 200 garments and blankets for Spanish child refugees in France, which have been turned over to the Women's Division of the Spanish Relief Campaign for shipment abroad. The Sound Avenue and First Congregational churches in Riverhead, the Ocean Avenue and Tompkins Avenue Congregational churches in Brooklyn, and the Broadway Tabernacle in Manhattan, are five

of the fifteen in the State of New York which are participating in this work. Additional contributions came from Pennsylvania, Indiana and Florida, and from student groups in Syracuse and Tuckahoe. The knitwear includes blankets, suits, sweaters, scarfs, hats, skirts, mittens and booties. Mrs. Floritine Sherman, former opera singer, and member of the Descendants of the American Revolution, is chairman of the Women's Division. These articles will shortly be shipped to France.

FAMOUS CONVERTS FROM CATHOLICISM

(A Monthly Feature)

IV—WILLIAM OF ORANGE

THE PROTESTANT REFORMATION owes much of its success to the colorful historic character of William of Nassau, Prince of Orange, better known as "William the Silent". In his country of the ancient Netherlands, the principles of freedom and religious liberty that accompanied the reassertion of the Christian Evangelical Faith met their severest test. In its desperate attempt at counter-Reformation, the Church of Rome employed all the might and brutality of Spain to crush out the reformed religion in the provinces of the Netherlands, hoping thereby to stem the tide of revolt against its usurpations by the awakened consciences of the followers of Martin Luther. Of these, William of Orange became the leader, and as the successful champion of their rights to religious and civil liberty, more abundant life and the pursuit of happiness, has since been appropriately styled "The George Washington of the Netherlands".

William was born in Germany, the eldest son of William of Nassau, but succeeded to the Princedom of Orange on the death of his cousin, Prince René, in 1544, when he was but eleven years old. In order to accept the inheritance, however, he was obliged by the Emperor, Charles V, to reside as his ward in his palace at Brussels and to be educated in the Roman Catholic faith. In his own home in Germany, William had learned the tenets of the reformed religion, but as prince in a country subject to the power of Catholic Spain he was expected to defend the rights and privileges of the Roman Church.

He was a great favorite of the Emperor, and when the latter abdicated in favor of his son, King Philip II of Spain, he appeared before the representatives of the Netherland provinces leaning on the arm of the young Prince of Orange. On that occasion William heard King Philip swear to respect the ancient rights and privileges guaranteed to the Netherland people and their government of the States-General who were subject by conquest to his dominion. Later, when this Spanish king proved cruelly false to his oath, and employed the Inquisition to plunder and massacre both the people and their leaders and to force them to renounce their new-found faith, William of Orange rose up and resisted him. As a result he lost all his possessions, but finally led his people's cause to victory.

Alone in the maelstrom of Europe's disasters ever since, Holland has retained the sturdy faith and just principles of government secured for them by William of Orange. The Spain of his cruel opponent, on the other hand, which retained the Inquisition against its own people until a century ago, has been kept in religious superstition, impoverishment and ignorance. Every attempt of the Spanish people to throw off the yoke of civil and ecclesiastical despotism, as the Netherlanders did under William the Silent, has been ruthlessly crushed by the allied powers of the Church, the army and the monarchy. The latest attempt to establish a democratic regime and religious tolerance has met with the same fate as others. Franco's Fascism today, backed

by the ancient Inquisition of Rome, has destroyed the hope of liberation for the Spanish people for another generation.

Like all others who once belonged to the Catholic Church and openly re-

and civic justice has been preserved for us in two remarkable documents: the *Proscription* of him by King Philip II, and his own famous *Apologia*, or *Defense* in answer thereto.



sisted its errors and the intransigence of its official policies, William of Orange had to suffer its calumnies, and in the end the loss of his life for so doing. The drama of his life's struggle in defense of religious tolerance

Because of William's defense of those who proclaimed their belief in the Evangelical religion, and who asserted their right to petition their oppressors for redress from the Inquisition of the Church of Rome, King Philip declared

him an outlaw, an "enemy of the human race". A reward of 25,000 gold crowns, a pardon for all sins, and a title of nobility, were promised to the "benefactor of the human race" who would kill him as a "plague" and "the enemy of mankind". Among the cruelties stated in this Ban, is the following:

"WE interdict and forbid all our subjects of whatever estate, condition or quality, to frequent, live, be conversant, speak, or communicate with him, openly or in secret, nor to receive him into their houses, nor to minister unto him meat, drink, fire or other necessities, of any sort whatsoever, under pain of incurring Our indignation and displeasure, as hereafter specified."

William of Orange earned the title of *le taciturne*, "the silent one" because he kept silent and refused to express himself in favor of the plot of the Duke of Alva to exterminate the heretics in the Netherlands, when King Henry II of France revealed it to him during a hunting party in the woods of Vincennes. In other ways he was by no means silent. Though he then belonged to the Catholic side, William of Orange was even ahead of the Protestant reformers in the matter of religious tolerance. And though he later became a Calvinist he would never have favored the burning of Servetus.

After he had learned of Alva's designs, his eyes were opened, and he began to realize that he would have to remain a Roman Catholic and take part in the planned persecution of his own people because of their conversion to the reformed religion, or else side with them against their persecutors. He left the Netherlands and went to Germany, where he placed himself under the instruction of a Lutheran minister. It was there that his conversion took place, and he returned to Holland determined to put his faith and that of his fellow-countrymen to the supreme test against the Spaniards and their

cruel Inquisition.

In his great *Defense*, William meets every accusation, and ably proves himself justified in taking up arms against the oppressors of his people. Through its lengthy pages there runs the splendid testimony of one truly converted to Evangelical Christianity. He addressed it to the parliament of the States-General of the Netherlands and sent copies of it to all the kings and rulers of Europe. In it he defends his rightful inheritance to his Princedom, admits, and even boasts of his resistance to King Philip as a usurper and persecutor of the inhabitants of the Netherlands who, he says, "were looked upon as subjects and slaves of the Spaniards." He recounts the atrocities of the Duke of Alva and his imposition of a universal transaction tax of 10%, which often amounted to 100% of the cost of an article after it had been traded several times. It was against this tremendous tax that the famous *Beggars of the Sea* opened the dykes and thereby defeated the Spaniards, renounced allegiance to Spain, and declared for the Prince of Orange as their leader against this "*Tax of the Tenth Penny*" and all tyranny. He openly professes his newfound faith in the reformed religion and condemns the Inquisition which, on February 16, 1568, actually pronounced all the inhabitants of the Netherlands, with a few exceptions named, to be under sentence of death as heretics. He lays most of the ills of the Netherlands to the machinations of Cardinal Grandvelle, Philip's chief agent.

One of the principal charges made against him by King Philip was that "he favored Liberty of Conscience". This was true. For he helped to organize the Protestant League which formed the Union of Utrecht, which laid the foundation for the rise of the Dutch Republic. The essential plank in its

platform was the one insisted upon by William, that the Evangelical Faith should prevail with entire liberty of conscience for all "... so that no dissension should arise, each sect or individual remaining free before God, and that none may molest the others". In 1583, three years after the *Proscription* of William, the United Provinces declared their independence and adopted a constitution for themselves as a free Commonwealth. Much of what was adopted two centuries later in America by the founding Fathers of this Republic can be traced to this constitution of the Protestant Provinces of the Netherlands. The southern provinces, now Belgium, remained Catholic, but did not grant liberty to all religions.

William in the end died a martyr to his faith and to the cause of political and religious freedom. The offer of 25,000 gold crowns and other criminal considerations, including a pardon

for the crime before it was committed, urged the assassin to his dastardly work. A first attempt failed, though the wound was severe. The second occurred and succeeded in William's house on July 10, 1584. But no assassin could kill his spirit which has lived on in Protestant Holland to this day, where his famous motto in defense of religious and civil rights still stands:

JE LE MAINTIENDRAI! I WILL CARRY ON!

* * * *

We have on hand a rare edition of **THE DRAMA OF WILLIAM OF ORANGE**, containing the actual documents of the **PROSCRIPTION** of William of Orange and his **APOLOGIA** or **DEFENSE**. This was copied by Dr. L. H. Lehmann from an ancient edition printed in London in the year 1707. Accompanying it is an enlightening **HISTORICAL SURVEY** by Oscar M. Voorhees, D.D., LL.D. See announcement of this book on the back cover of this issue of **THE CONVERTED CATHOLIC**.

CATHOLICS SPEAK FOR THEMSELVES

DEFENSE-STATEMENTS of *The Tablet*, outstanding Catholic Weekly, to the effect that it had not abetted the *Christian Front Movement* were refuted as follows by Edward Skillin, Jr., editor of *The Commonweal*, liberal Catholic monthly. Citing by date two letters in *The Tablet* that appeared over the signature of Christian Frontist Cassidy, Mr. Skillin said: "Even a casual perusal of only the current number of *The Tablet* would indicate that its letters, news stories, editorials and managing editor's column have consistently encouraged the organized development of a 'Christian Front' type of suspicious, inflammatory, combative mentality — if not this 'Christian Front', the distinction has never been clear."

MASONRY BANNED IN FRANCO'S SPAIN

CO-INCIDENT with Italy's effective date for the application of its restrictive decrees against the Jews, on March 1, came the effective date of Spain's official suppression of Freemasonry. An order of Franco's cabinet provides prison sentences and confiscation of all property for anyone still belonging to Masonic lodges. It was accompanied by the old accusation that "Masonry ranked first among the secret organizations which contributed to Spanish decadence that began with the loss of Spain's Colonial empire and continued through the civil war." Thus the pall of medieval gloom settles rapidly over the countries of Latin Catholicism where the Inquisition has again come into its own.

MISSING LINKS OF DOGMA

By JAMES J. MURPHY

THE SERVICE of Protestantism to the spiritual and material progress of mankind can never be over-estimated. Of first importance to religious, social and scientific matters was Protestantism's destruction of Tradition as a substitute for Scripture, Faith and Fact. It opened the way to the betterment of mankind in every field of endeavor. Here, however, we confine ourselves to tradition in its relation to religious dogma.

From the Catholic viewpoint faith is primarily an assent of the intellect to truths revealed by God and expounded by the Church. It is a kind of knowledge superior to reason, infused by God into the soul of the baptized. It is something altogether apart from religious experience and can even subsist in the soul of the evil-doer.

All Catholics are bound to believe every doctrine that the Church declares to be revealed, for "the Church can neither deceive nor be deceived." He who denies even a single article of faith is an apostate and heretic. In theory, however, the Church is not free to pronounce dogmas *de fide* at will. She admits that only such doctrines can be defined as are contained in Revelation.

What are the sources of Revelation? The Catholic answer is: Scripture and Tradition. In other words, the Catholic system of belief admittedly stands or falls on whether or not each of her defined dogmas can be unmistakably traced to Scripture or apostolic tradition.

Since the Church is forced to admit that most of her teachings are unknown to Scripture, her case rests in the lap of Tradition.

Apostolic tradition is so intangible and its very name so magical that it

beguiles the vast majority of Catholics—including priests. If they understood fully just what apostolic tradition really means, and how hard it is to establish, they might be more skeptical of what the Church proposes under that label.

By the Church's own admittance, a doctrine is proved to be of apostolic tradition only if an unbroken series of testimonies can be found down through the "Fathers of the Church," from one to another, until it is traced straight to the Apostles themselves. Casual mention of a dogma in the writings of the Fathers proves nothing; it may be a mere private opinion, a speculative theory or a sheer poetical fancy. It must be shown that, beginning with Ignatius of Antioch and Justin the Martyr, one Father after another has solemnly proclaimed a doctrine to be a matter of faith revealed to the infant Church; that it is part and parcel of the "formula fidei" to be held by all Christians.

To prove a dogma it is sufficient that there be a consensus of belief on the part of the Church Fathers. If one or another fails to mention an essential doctrine or contradicts it, it may still be considered proven, provided the vast majority of the others concur in upholding it. In short, "moral unanimity" suffices. Nor is it even necessary that each and every Father be considered infallible. Even a heretic like Tertullian can be a mouthpiece of tradition.

Such is the essence of the doctrine of tradition as taught by the Catholic Church. We have proposed it with most scrupulous fairness, even to the point of including the subtle safeguards

and distinctions thought out by the most artful theologians throughout the centuries. Much could be said, however, to undermine this criterion of faith—and modern historical research and patristic criticism have done so. They have demonstrated the weaknesses and contradictions inherent in such a standard of judgment. They have shown that the Fathers disagreed wholeheartedly on almost every conceivable point; that it is next to impossible to decide just what a Father of the Church is. Catholic patrologists themselves are much at variance in deciding just who the last of the Fathers was—their guesses differ by centuries. Critics have even proved that the works of some of the “Fathers” are inauthentic. Such, for instance, are the voluminous writings of Dionysius the Areopagite. Throughout the medieval “ages of faith” and for a few centuries afterward, these mystical speculations were thought to be almost semi-inspired. They were firmly believed to be the genuine teaching of Saint Paul handed down directly to his immediate disciple, Dionysius the Areopagite, mentioned in Scripture. Modern research, however, has proved that they are nothing but the mystical speculations of a neoplatonic monk of the East who lived several centuries after Saint Paul. So convincing was the critics’ proof that even the Church was forced to admit the truth.

Even Augustine, perhaps the greatest of the Fathers on whom the Catholic Church relies (and whose bronze figure is one of the four that holds up the infallible “Chair of Peter” under the window of the Holy Ghost in St. Peter’s in Rome) can be used as much against as in favor of Roman Catholic claims. In his book *Retractationes*, he takes special pains to correct any impression he may have given elsewhere that he taught that Christ meant Peter

to be the “Rock” of the Church. But without this “*Tu es Petrus*” text, twisted thus to its advantage, the whole fabric of Roman Catholic claims falls to the ground. The Calvinists, too, hold Augustine as their principal authority, and rightly so.

For our purposes, we are willing to overlook the strictures of Harnack and other critics. We are willing to concede, for the sake of argument, that the skillfully elaborated doctrine of tradition is true—that a dogma must be considered revealed if it can meet the standards created by the Church.

Our point is that the body of Catholic teaching cannot stand up under even this standard of the Church’s own making. Though some dogmas are “proved” in this fashion, the system falls, for others cannot. Even the Church herself insists that Catholic doctrine constitutes an indivisible whole that must stand or fall as a unit. It is a chain that is hopelessly impaired by the weakness of even a single link.

What, then, are some of the doctrines that fail to meet even the Church’s standards? There are many. The entire history of the Church shows that in dogma many a molehill has been magnified into a veritable mountain. For example, the original veneration for Mary, the mother of Jesus, worked on the Christian imagination and conscience as the centuries moved on until a movement started in the time of St. Bernard to parallel her virtues and glories with those of her son. This idea, germinating in the monasteries of the early middle ages, grew and developed, as Mary became at once more and more humanized and idealized, the exemplar of motherhood and the symbol of the Church. Psalms that had hitherto been mystically applied only to the Church as the Spouse of Christ, came little by little to be interpreted exclusively of Mary. The idea flourish-

ed with especial vigor in the romantic minds of the Latins. She came to be commonly spoken of as the "Mother of God." Our present century is about to cap the climax of evolution by defining her as "the mediatrix of all graces and the co-redeemer of mankind." This dogma, though not yet pronounced as infallibly true, is officially approved and endorsed. It is taught that it would be "rash and temerarious" to deny it. It is considered more or less *de fide* by virtue of its general acceptance throughout the "Teaching Church." Among the more facetious reasons advanced for its definition is the fact that ex-King Alfonso requested it.

Among the dogmas defined with great fanfare not many decades ago was that of the Immaculate Conception. The fact that Saint Thomas Aquinas, the foremost theologian of the Church, taught that it was untrue could not halt the momentum of dogmatic evolution. This dogma holds that Mary was free from the slightest taint of original sin from the very moment in which she was conceived in her mother's womb. There is, of course, not the faintest scriptural foundation for such a doctrine. But this does not prevent Catholic theologians from distorting such texts as "Hail, full of grace" into "revelations" of this desired dogma. As for tradition, no such idea was ever heard of for centuries. The first vague reference to such a possibility was a passing phrase in one of the panegyric poems of the Syriac Saint Ephraem. What a far cry from the consensus of the Fathers and the "formula fidei"! Little wonder that the Church is forced to take refuge in such a puny "reason of convenience" that, "this dogma becomes the dignity of the Mother of God and therefore must be considered true."

Even more preposterous is the legend of the Assumption of Mary's body into

heaven. But these so called "marian dogmas" are but a case in point. One could run the gamut of Catholic theology, from auricular confession to the dogma of the particular judgment, and find that in one doctrine after another the Church's proofs fail miserably to measure up to even her own standards.

There is not much in the modern world that can afford to rest its findings on tradition. But the Church of Rome continues to force adherence to it, as the most effective means of preventing its followers from discovering what real faith is. Factual experience alone, both in science and religion, can lead us to certainty in the things of this world and the next.

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"The Vatican State, which pretends to a full-blown recognition of its international personality, is lacking in that most elemental requisition of statehood, namely the quality of 'nationality' for its inhabitants. A roaming band of American Indians has more."—Lawrence A. Fernsworth, late staff correspondent of the *London Times* and special contributor of the *New York Times*, in *Protestant Digest* for March, 1940.

This is the correct answer to Archbishop Spellman's contention in his speech in St. Patrick's Cathedral, March 12, when he was invested with the Sacred Pallium, that the United States was as justified in having an ambassador at the Pope's court as in having one at the court of St. James and in Tokyo, since both the King of England and the Emperor of Japan are also supreme heads of religions.

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Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of a loving God.

EVANGELICAL FAITH AND ITS FACTS

By REV. A. CALIANDRO, M. A., DIRECTOR

(From an address delivered at Christ's Mission)

FACTS are stubborn things. Because of its vigor and sturdiness, nothing is more stubborn than the Christian Evangelical Faith. Basically unyielding and inflexible, it yet keeps itself abreast of scientific and social progress. Christianity, as expressed by the Gospel teaching, is not to be blamed for the dark ages of its history when the Church of Rome dominated Europe and left it a veritable desert. The persecution of men of science and the obstruction of material and social progress cannot be charged against those who upheld the true teaching of Christianity in all ages. Unfortunately, many confuse the glory of the *living* Christ with the gloom spread by the Church that made a *dead* Christ on a crucifix its symbol. They condemn both and consider themselves emancipated by rejecting the one with the other. For this sad error, the Church with its interdicts, anathemas and excommunications is responsible.

We appeal to these to reconsider their position, lest they fall into a new enslavement. It is wonderful to be free of the fetters of Roman ecclesiasticism, but it is not progress to fall a victim to spiritual indifferentism.

The Bible should not be looked upon merely as a collection of ancient literature, to be examined in the same way as scholars search for historic facts in a museum. The Bible is the Word of the Living God. In it, God himself asks you to prove him (*Mal.* 3:10). In it also, is the counsel of the Great Master himself: "Search the Scriptures . . . they are they which testify of me." Too much confidence has been placed in the findings of the microscope; too

little in the value of our souls' adventure and experimentation. We search the whole earth, and scrutinize every possible evidence of life as it *was*, yet refuse to search for Jesus Christ and the life that *is* in him. Here I present that Christ, the Son of the *living* God, the fact of the Savior, the Messiah, the Incarnate God, the everlasting Father, the Prince of Peace—the Divine Christ.

True Christianity rests on the undeniable fact of Christ. It began as faith in him who was crucified, but who arose and who lives. This Christ is the promise of *Genesis*, 3:15, the Redeemer of Israel in its universal aspect, the *faith* of the promise as clarified in the eleventh chapter of *Hebrews*.

On this living faith was the Church made possible, and on this faith of fact alone can believers stand secure. No individual or group, whether of men or angels, can substitute for Christ. In fact, not even on the *historical* Jesus, who once lived and preached and went about doing good, could the true Church have been started. For this historical Jesus was put to death, leaving behind him weeping, despairing followers. This is best expressed by the lament of Mary at the Tomb: "They have taken away my Lord." The true Christian Church could never have been built on a human Jesus, or on a part of him, like his Sacred Heart. That Jesus died and was taken away.

In his place is the living, resurrected Christ, the Christ of our living, dynamic Faith. Christianity, with its regenerative Gospel, is the foundation of that New Society, the New Order, which some day will appear in the full establishment of the Kingdom of God

on earth. It must have Christ as its center, and its followers must fully understand, have fellowship with and personally experience him. This is faith in Christ. Try it! It satisfies the mind, consoles the heart, cleanseth from all sins, restores calm and establishes peace. This is the faith that saves "to the uttermost", and reconciles man with God.

This Christo-centric faith is the doctrine of the Apostles, of Peter and Paul, from the Gospel of Matthew to St.

John's Book of Revelation. It is the beginning and the end of Christianity as interpreted by the early leaders and followers of Jesus Christ.

This Christ constitutes our faith and our life and the precious blessings we share with all who seek the Way, the Life and Salvation. With Peter I say to you: "*Grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ." To him be glory both now and forever. Amen.

LIBERAL CATHOLICS

WE DO not agree with those who think everything Catholic is wrong. We appreciate virtue and accomplishment wherever it is found. It gives us great pleasure to single out Justice Frank Murphy for his liberal Catholicism and spirit of tolerance. It proves that what is wrong with the Catholic Church in America is not true Catholicism, but the narrow-minded Catholicism of political meddlers.

We could praise Justice Murphy for his vital sense of religion. (His well-worn Bible should be an inspiration to Protestants as well as Catholics.) We could praise him for his vigorous pursuit of justice. Even Mr. Ernst praises him for his whole-hearted protection of civil liberties. But we like him best for his simple faith in democracy. We think there is something extraordinarily hopeful and wholesome in the spectacle of a great American, about to assume one of the highest offices in the land, drawing inspiration from the very wellsprings of democracy. This is what Justice Murphy did when he stated in his recent address before the *National Conference*

for Palestine: "American democracy must look for its defense to the wisdom of the people".

Speaking of penetrating comments by prominent Catholics recalls a recent statement by ex-Governor Alfred E. Smith. We think it more remarkable because of his limited education. Self-made men are all too often condemnors of formal education. Mr. Smith said in part:

"Nor will any well-informed citizen deny that the dictatorships of Europe have been erected on the ignorance, discontent and insecurity of uneducated and unemployed youth. Should there be the slightest doubt that a school system, adequate in breadth and scope to prepare youth for life in a democracy, is the best, cheapest and most enduring social insurance that will avail in the hour of need?"

Of Father Coughlin, the former Catholic Governor of New York says:

"When a man presumes to address so great a number of listeners as Father Coughlin reaches, particularly if he be a priest, he assumes the responsibility of not misleading them by false statements . . . From boyhood I was taught that a Catholic priest was under the divine injunction: 'Thou shalt not bear false witness against thy neighbor.'"

MUST DISCIPLINE BE IMPOSED?

BEFORE 1,200 uniformed officers and men of the old "Fighting 69th" regiment at their communion breakfast in the Hotel Commodore on March 3, Monsignor Fulton J. Sheen dramatically broadcast his dictum that the unemployed youth of this country should have been put in the army or navy; "not for war, but for love of country", he added.

Remembering that he had heard or read a like impassioned plea before, Ernest L. Meyer of *The New York Post* says he went to his bookshelf and found there a large volume entitled *Mein Kampf* written by a man named Adolf Hitler "who, though no accredited professor of philosophy, had a certain impact on his times." Therein he read the following:

"The army is to be considered the final and highest school of training for the Fatherland. The young recruit in the army will receive the necessary training at arms, but he must further be molded for the rest of his later life . . . in this school he must not only learn to obey, but he must learn to be silent, not only when he is justly blamed, but he must learn if necessary to suffer injustice in silence."

The immediate target of Mgr. Sheen's attack was the allowing of America's youth to assemble freely in Washington to discuss and find a way out of its present grave difficulties. No one will deny this to be the customary democratic way. But Mgr. Sheen does not consider this way right or proper. He went on to say: "*Outside of the Catholic Church, the only other institution in this country that goes in for authority and discipline is the army and navy.*"

Though he would be very much offended at being styled a fascist or an admirer of Hitler, this same Mgr. Sheen is forever telling us about our "degen-

erate democratic processes." Like other Roman Catholic spokesmen, he makes 'liberal' synonymous with 'libertarian', and defines freedom as "the right to do as you ought", that is, as you are told. "Your duty", he told the Guardsmen, "is to preserve freedom by authority."

The fallacy, preached by Catholic spokesmen, that obedience and discipline cannot be had in democratic institutions should be exploded once and for all. People who laugh at Hitler for saying so, take them seriously when they say, as he does, that discipline can only be autoeratically imposed from above. Even Rousseau, whom the Catholic Church opposes as the father of liberalism and libertarianism, makes it plain that man, by the social contract, "loses his natural liberty . . . What he gets is civil liberty and the proprietorship of all his possessions". And he adds: "For the mere impulse of appetite is slavery; while *obedience to a law which we prescribe to ourselves is liberty.*" *

As men who once were priests as Mgr. Sheen, we have tested this vaunted claim that outside of the Catholic Church there is no discipline or self-control, and have found it to be utterly false. Catholic priests, who eat and drink well, lie on soft beds and never have to exert themselves physically to earn a livelihood, prate much about asceticism, self-control and discipline. Since we left the soft life of the priesthood and lived and worked with ordinary men doing an eight-hour day grind in offices, factories and workshops, we have discovered that there is much more self-control, discipline and asceticism among them than among priests of the Catholic Church. We have learned that there is much more sacramental efficacy in a weekly pay-check, earned

* *The Social Contract*, Bk. I, Ch. VIII.

by honest toil, than in the breaking of a host of bread on an altar. If Mgr. Sheen really wants to find out where real discipline and self-control exists,

let him leave his pulpit and professorial chair and work among other men as we have done. He would then soon change his views.

CATHOLIC ANTI-COUGHLIN ACTIVITY

FOR space reasons we were obliged to omit the following significant letter from *The Christian Century* of Feb. 7th:

SIR: A Catholic, I should like to congratulate Evelyn A. Cummins for her fair and orderly treatment of "Catholicism and Father Coughlin" in the issue of January 24. However, I wish to bring to the attention of Mrs. Cummins an outstanding item of anti-Coughlin activity by a Catholic layman. It was not given deserved publicity in the Catholic press, for obvious reasons, and thus Mrs. Cummins might well have missed it.

Jack Gibbons Morris, Chicago Catholic delegate to the San Francisco convention of the American Newspaper Guild in August, offered the following resolution:

"Whereas, the Rev. Charles E. Coughlin, radio speaker and founder of the weekly *Social Justice*, though a priest of the Roman Catholic Church, and as such committed to its doctrinal fundamentals of aid to the workingman in legitimate unions, and

"Whereas, Father Coughlin, by this same affiliation, is committed to the love of men of all races, but has persistently and increasingly of late attacked progressive organized labor and been a fountain-head of fascism in the United States through repeated anti-Semitic utterances, and

"Whereas, Father Coughlin has assailed progressive Catholic worker groups of increasing utility to the American labor movement, and

"Whereas, in the May 22 issue of *Social Justice*, with knowledge of facts of the Hearst guild strike in Chicago, Father Coughlin did deliberately publish a picture of William Randolph Hearst on the front page with accompanying complimentary article, in an attempt to break the strike; therefore be it

Resolved, that the American Newspaper Guild in convention condemns Father Coughlin as an enemy of progressive union-

ism, a harbinger of fascism, a would-be strikebreaker, and requests the severest possible disciplinary action against him by his immediate superior, the Most Rev. Edward J. Mooney, archbishop of Detroit, and by Most Rev. Amleto Cicognani, apostolic delegate, Washington, D. C., with the end in view of removing the outstanding abuser of the right of free speech in America."

Timid convert Catholic Heywood Broun, president of the guild, asked that the portion requesting discipline by the archbishops be stricken and the remainder allowed to stand. Broun's prestige won. But with the spectacle of Catholic (?) Christian Fronters and their Coughlin-fathered dream-putsch before us, the original Morris resolution stands forth as a landmark.

Chicago, Ill.

L. C. MCGIVERN.

A PRIEST'S FAN MAIL

Mgr. Fulton J. Sheen boasts that in the last ten years his volume of fan mail has increased from 1,000 letters a week to *six thousand a day*. This, if true, should beat the record of Hollywood's most ravishing screen favorite. He further states that all these letters are from non-Catholics asking for information about the teaching and principles of the Catholic Church. It may be that his much-heralded success in enticing Heywood Broun into the Catholic Church before he died has gone to the Monsignor's head. If ever there were justification for the publication of our *Converted Catholic Magazine*, it is this astounding statement that non-Catholics have to go to him for information about the aims and practices of the Church of Rome!

* * * *

AN instance of the censorship of the press was the suppression of facts in the following case: On January 16th, a clergyman, undoubtedly a Catholic priest, was robbed of \$7,700 that he

was carrying in his pocket as he wandered around New York's Harlem district "studying sociological conditions". Omission of the hour of day implies that he had "carried his studies" late into the night. The first and only mention of the astounding robbery was given in a corner of the back page of the *Times* eight days later. The brief account said: "The name of the clergyman was withheld. How he happened to be carrying \$7,700 on his person was not explained."

* * * *

High-powered Catholic propaganda notwithstanding, the recent pronouncement of the American Catholic hierarchy on present-day economic conflicts occasioned very little comment from non-Catholics. They overlooked its fascist advocacy of a "corporate state", but did not fail to note that most of its ideas were impotent generalities, that none of them were novel and that, for the rest, its specific remedies were still moot questions. Rev. Dr. Welch said:

"For the last five years the Assembly (of Presbyterian Churches) has championed just such a step."

Rabbi Solomon B. Freehof of Pittsburgh:

"The mood of the proposal appears to me to sustain the principle of *all* religion, namely, that the human personality is paramount. As for the method of attaining security for the individual, the guild or any other system is worthy of debate".

•

CHRIST'S MISSION NOTES

GOD'S rich resources are being discovered by those who prayerfully and faithfully attend the meetings on Sunday afternoons. As the Prophet Elijah found that "*He is faithful that promised*", so are we finding it true.

In obedience to God we are not by the brook Cherith but standing by the great American Highway: New York Broadway. And in these days of spiritual famine we too are being fed. In turn we are practising the spiritual admonition of Father O'Connor, founder of this work: "*When thou art converted strengthen thy brethren*". Our speakers during the past month have kept this aim and clearly challenged Protestant Americans in their duty toward God and Country.

In our desire to emulate Father O'Connor, we do not wish to lose sight of the fact that today the Mission faces another great problem: religious indifferentism, spiritual disinterestedness, moral apathy and mere intellectual belief. It is our purpose to fully present at all times the Salvation that is in Christ remembering that: "He who converts a sinner from the error of his way shall save a soul from death" (James 5:20)

A feature we should like to mention in connection with our Sunday meetings is the wonderful musical assistance. Mrs. Alice Briggs as a soloist brings to us a distinct message with her Gospel singing. Miss Hildegard Junge, known to radio audiences as the Schumann-Heink of Gospel singing, delighted our people one afternoon. Of our own Quartet we shall speak on another occasion. Mrs. Dorothy Caliendo, well known in the Metropolitan area as a violinist of superior skill and ability, has been with us twice recently rendering inspiring solos. The accompanist at the piano is our dear friend Prof. August G. Hartung. We are very grateful to all and greatly appreciate their talent. All of you, dear friends, with your service, presence and support, "... **SERVE THE LORD CHRIST**". (Col. 3:24b)

ANTHONY CALLANDRO, *Director*

THE EDITOR'S MAILBAG

MANY were intrigued by our green cover last month and inquired concerning our connections with the Emerald Isle. Your chief editor, his name to the contrary notwithstanding, was born in Ireland; though a native-born American, our managing editor, on the other hand, with the name of Murphy, needs no explaining. Two others of our ex-priest group have Irish names, three were born in Italy, one in Hungary and another in this country who traces his ancestry back to colonial times.

* * * *

REDUCED to one sentence, our flood of complimentary letters say as we expected, "*Your magazine meets a long-felt need*". No one who reads his daily newspaper, or knows of the intensive campaigns of the Catholic press, can deny this. In simple fairness to the American public, at least one monthly authoritative journal in defense of truth and religious tolerance against Catholic aggression is in order. From Boston, L. P. C. assures us: "You do not yet realize what an important work you have engaged in . . ." F. H. B. from California says: "Your issue indicates a very high type of writing, authentic and yet forbearing, not in a vindictive spirit, but most convincing and in a manner appealing to the most devout members of the Roman Church . . ." Again from Boston, P. M. states: "A magazine of this type has long been needed and fills a gap in the reading of those who want to know the truth . . ." Even E. Haldeman-Julius admits: "Your Converted Catholic is jammed with readable, interesting, informative material . . ." An attorney from Illinois reports what happened to many others: "A friend loaned me a copy of your February issue of the *Converted Catholic Magazine*. After a hasty look at it I had the misfortune to lose it—some one carried it out of my office . . ." The urgent request of so many to have a copy placed in libraries is one we cannot afford to comply with, but some of our subscribers have helped in this regard . . . The librarian of a public library in Mich. tells of the desperate efforts of Catholics to remove from their tables books and periodicals in any way critical of the Catholic Church and to substitute therefor copies of pro-Catholic publications . . .

In the library of the Union Theological Seminary at Columbia University they are forced to keep valuable books of Catholic criticism under lock and key to save them from mutilation by Catholic enthusiasts . . .

We are not without adverse criticism from our Catholic friends. A priest from Massachusetts, who tells us he has been able to last out the priesthood for 40 years, can only bring up the old *ego et femina* argument against us. A devout Catholic lady from St. Louis has much to say about our lack of humility and reminds us that, although the Catholic Church may be intolerant, it teaches that "one must hate the sin and love the sinner." She doesn't like our criticism of Catholicism's opposition to birth control and sterilization of the unfit. "Look at it from God's point of view" she pleads. "*Is not an imbecile, who may offend God without meaning to, as dear to God as you who offend him deliberately? Else why did God make them, if to no purpose?*"

As ex-priests we appreciate the following from an ex-Catholic: "Please accept my congratulations on both the format and contents of your journal, as well as for your courage and initiative. It should prove a great comfort to those, who, like myself, have been compelled by reasons of conscience to become 'ex-Catholics' ". We also fully realize what this writer means when he adds:

"May I suggest that a fruitful field of discussion might be the psychological problem of the ex-Catholic? The superstitious fear induced in sensitive individuals by Catholic teaching in their youth, is well known to be the cause of serious neuroses later in life, and to those who leave the Church the problem of compensation for these neuroses is a most serious one . . ."

For ex-priest Paone we acknowledge \$5.00 from A. S. Z. G.; also \$5.00 from N. J. P.

ARCHBISHOP JOSÉ M. CARO, highest Catholic dignitary in Chile, in his new book *The Mystery of Freemasonry*, attacks the Jews as the real force behind Freemasonry. In an interview published in the newspaper *Vea*, Archbishop Caro charges that "World Jewry used Freemasonry as an instrument to dominate the world". Only a few weeks before, the Archbishop assailed racism and the Nazi racial doctrine!

ITEMS OF CURRENT INTEREST

THE ENGLISH *Catholic Herald*, in its issue of March 10, fully approves the recent Palestine Land Act which prohibits Jews from purchasing land from the Arabs in Palestine, and charges that critics of the Act form part of "a conspiracy to support Jewish claims in any part of the world about any matter, not caring about their injustice". This reminds us of the recent fantastic charge made by the Jesuit *Weekly America*, that the arrest of Father Coughlin's seventeen Christian Fronters was part of a deeply laid "conspiracy" of the "Jewish Front" to undermine the Catholic Church in America.

* * * *

The Vatican, on the other hand, was glad to accept the "munificent gift" of \$25,000 which the United Jewish Appeal donated to the Pope for the relief of Catholic refugees. Back-handed acknowledgement of the gift was made by the Pope to the Jews through Bishop Sheil of Chicago who acted for the Papal Secretary of State who, in turn, acted for the Pope: "The Secretary of State," says Bishop Sheil, "has asked me to inform you that His Holiness wishes to express to the donors his deep appreciation . . ." In return, and as a sop to the Jews throughout the world, the Pope appointed Prof. Roberto Almagia, a Jew, to restore some ancient maps in the Vatican, a few days before Italy's new anti-Jewish regulations went into effect.

* * * *

BISHOP MANNING and the Catholic Church object to the appointment of Bertrand Russell to the faculty of the College of the City of New York as professor of pure science because they consider him morally impure. His teachings, however, on mathematics and logic so far have failed to corrupt the students at the University of California. Nor has conservative Harvard any hesitancy in inviting him to lecture there this coming fall. It seems to us to endanger freedom of thought and the very life of universities to make professors conform their personal opinions to any static standard. The cause of general education will suffer intensely if city and state colleges are to submit to outside pressure and dictation in the choosing of their faculties simply because they are supported with public funds. They are entitled to the same freedom as private universities. There

has been so much talk about freedom of speech, that it would now seem high time to put it into practice. All religions should excel in teaching tolerance, and we feel that a little of it should be accorded a distinguished mathematician. Whatever his ideas of personal conduct, it can't alter the fundamental truth that two plus two are four, nor change other mathematical verities.

* * * *

It is unfortunate that President Roosevelt is so naïve in his relations with the Vatican. His blunder in sending an ambassador to the Pope is aggravated by his error in choosing for the post an ultra-conservative with pro-fascist leanings. According to *The New York Times* of Nov. 6, 1936, Mr. Taylor eulogized the ruthless regimenting of Italy by Mussolini as follows: "The whole world has been forced to admire the successes of Premier Mussolini in disciplining the nation". Later he spoke with enthusiasm of the shameless spoliation of Ethiopia: "A new Italian empire today faces the future and assumes its responsibilities as guardian and administrator of a foreign, backward people of ten million souls".

It would seem that the Pope and Myron Taylor share a common love of authoritarianism—the kind once shared by another steel magnate named Thyssen. We fear that the outcome of this whole indiscreet experiment will be that Taylor will end by being more a representative of the Pope to Roosevelt than of Roosevelt to the Pope.

* * * *

Mussolini's latest tirade against birth control was carefully paralleled by another papal benediction on uncontrolled fecundity. It is one of the many meeting-points of fascism and clericalism. Such doctrine, however, is decidedly unpalatable to democratic America, where 77% of the people favor birth control, according to the latest Gallup survey. In a democracy quality is more important than quantity. In a free society even the poor have a right to enlightenment and intelligent parenthood.

The jeremiads of race suicide, the theme song of Catholic pulpits, were discredited once again by the latest disclosure of vital statistics in New York State. First and second births show a slight increase in the past ten years, representing a prudent intentional limitation, not an attenuation of the natural instinct of parenthood.

BOOK REVIEWS

SHRINE OF THE SILVER DOLLAR, *The Documentary Story of Father Coughlin*, by John L. Spivak, Modern Age Books, New York, N. Y., pp. 180, Price \$2.00.

IF FACTS mean anything—facts that are proved and substantiated beyond the shadow of a doubt, facts deadly true and fully documented concerning the public malefactions of Father Coughlin, the evidence of which has been submitted to his highest ecclesiastical superiors—then this book of John Spivak is not only a terrible indictment of the radio priest of Detroit, but also undeniable condemnation of activities that should be publicly repudiated by every true American. The use of religion as a cloak to hide the shrewdest manipulations of the stock market, the use of the mails to defraud credulous Catholics, the piling up of personal profits from non-profit, religious corporations, the obtaining of money by fraudulent religious relics, the misuse of funds collected for charity, are among the many facts which the author has brought to light concerning Father Coughlin's sinister activities. We pass over this priest's blasphemous use of the name of God and Jesus Christ to forward his aims.

When the author showed the documents produced in his book to Father Coughlin's ecclesiastical superiors in Detroit, "they were startled and profoundly shocked". Beyond this, they did nothing about it. Since then, in fact, we have learned that the Archbishop of Detroit has a special committee of censors to officially "permit" Father Coughlin to do and say what he does. Yet, to our astonishment, this fact-finding author goes out of his way "to make it clear that this study should in no way be considered a criticism of the Catholic Church . . ."

This is the lamentable weakness of an otherwise astounding work. The publishers express the conviction that it will "make it inevitable that the agitation surrounding the radio priest will be brought to a head and official action of some sort be taken." But this will never happen as long as Father Coughlin has the support of influential Church authorities, and as long as his critics continue to bend every effort to place all the blame on him alone and disassociate him from the Church whose robes he wears and whose policies he voices.

THE FIGHTING 69TH

THE MOVIEFILM of this name is the *beau ideal* of the Legion of Decency. Its central figure is the army chaplain, the late Father Duffy, played by a very bewildered and awkward Pat O'Brien. It should be instructive, however, to Protestants and Catholics alike, for it shows the spiritual poverty and helplessness of a Catholic priest when called upon by men facing the stark realities of impending death. It shows that men under such conditions need something more solid and reassuring than the rubbing of oil on their broken bodies and the recitation of the unintelligible Latin formula of absolution.

As a priest, I realized this when ministering to men strapped to the electric chair in Florida's state prison at Raiford. It is only after the deadly current has done its work, and the warden removes the iron cap, that a priest can rub the oil of anointing on the victim's forehead. And it was only after their bodies were smashed by German shells that Pat O'Brien, as Father Duffy, could administer the "last rites" to the dying soldiers of the Rainbow Division. And though dramatic, it is more than useless to pronounce the *Ego te absolvo*, to absolve the sins of men buried deep in the earth by a hellish barrage.

It is pleasing to remember that Father Duffy actually acted as Pat O'Brien does when he disregards Catholic teaching and, without waiting for his men to be blown up, tries to unite Catholics, Protestants and Jews in common prayer and words of Christian comfort. For this Father Duffy was censured by his Church authorities. For in Catholic theology, this is called *communicatio cum haereticis* "spiritual communication with heretics". Speaking for Father Duffy, Pat O'Brien refers to this when he slyly remarks how the pious ones at home would be shocked to know that he recited the Lord's Prayer together with Protestants and Jews. It is what he does in this way, not what he does with his oil stock and rituals, that saves the film from being utterly boring. It is not likely, however, that many have noticed this redeeming feature in an otherwise senseless piece of Catholic propaganda.

L. H. L.

* * * *

All books reviewed in our columns may be had from us at regular publishers' prices.

THE DRAMA OF WILLIAM OF ORANGE

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Transcribed and Edited by L. H. LEHMANN

with an Historical Summary by

OSCAR M. VOORHEES, D.D., LL.D.,

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cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

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